United Nations A/57/311

General Assembly

Distr.: General
15 August 2002
English
Original: Arabic/English/Spanish

Fifty-seventh session
Item 111 (b) of the provisional agenda*
Human rights questions: human rights questions, including alternative approaches for improving the effective enjoyment of human rights and fundamental freedoms

Human rights and cultural diversity

Report of the Secretary-General**

I. Introduction

1. The present report is submitted pursuant to General Assembly resolution 56/156 of 19 December 2001 entitled "Human rights and cultural diversity".

2. In paragraph 13 of the above-mentioned resolution, the General Assembly requested the Secretary-General, in the light of the resolution, to prepare a report on human rights and cultural diversity, taking into account the views of Member States, relevant United Nations agencies and non-governmental organizations, as well as the considerations in the resolution regarding the recognition and importance of cultural diversity among all peoples and nations in the world, and to submit it to the Assembly at its fifty-seventh session.

3. In accordance with paragraph 13 of General Assembly resolution 56/156, the Secretary-General in a note verbale dated 13 May 2002 invited Member States, relevant United Nations agencies and non-governmental organizations to transmit any information and comments relevant to the subject matter. As of 20 June 2002, replies had been received from the Governments of Argentina, Cuba and the Syrian Arab Republic, the United Nations Conference on Trade and Development (UNCTAD), the International Labour Organization (ILO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

* A/57/150.

** This report was submitted after 2 July 2002 so as to include as much updated information as possible.

02-52743 (E) 171002 231002

II. Replies received from Governments and the United Nations system

A. Replies received from Governments

Argentina

[Original: Spanish]
[20 June 2002]

1. The Argentine Republic recognizes and respects cultural diversity, in the belief that it contributes to promoting the exercise and enjoyment of universally recognized human rights.

2. Respect for cultural diversity in the Argentine Republic has been embodied in a number of legal provisions, including constitutional norms, and in many international human rights instruments ratified by our country.

3. For instance, the amendment to the 1994 Constitution whereby the rights of indigenous people are incorporated in article 75, paragraph 17, is a milestone in the policy of recognizing Argentina's ethnic and cultural diversity.

4. The Constitution, according top priority to the application and interpretation of the relevant laws, grants important rights to Argentina's indigenous people, namely, recognition of their ethnic, historical and cultural identity, legal personality for their communities, community possession and ownership of lands traditionally occupied by them, transmission of their knowledge by means of bilingual and intercultural education, preservation of their heritage and way of life by guaranteeing the inalienability of the lands on which they live, future grants of additional lands suitable and adequate for human development and participation in the management of natural resources and other interests that affect them.

5. At the same time, a bill is currently under consideration in the Committees on Education and Culture and Human Rights and Guarantees of the Chamber of Deputies with a view to declaring 19 April, the date of the Warsaw Ghetto Uprising, as Cultural Diversity Day.

Cuba

[Original: Spanish]
[10 June 2002]

1. The Government of the Republic of Cuba attaches the utmost importance to the central role that the international community, through the United Nations system, has to play in protecting and promoting the various cultures in the world and in promoting international cooperation in this field, based on the principle of full respect for diversity.

2. The right to enjoy culture and the obligation to promote, preserve and protect it is not just a political undertaking of States but a legal obligation under international law.

3. The Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights recognized the right of everyone freely to participate in the cultural life of the community and to share in scientific

advancement and its benefits. The Covenant itself established the legal obligation to take the steps necessary for the conservation, the development and the diffusion of science and culture.

4. The World Conference on Human Rights reaffirmed that all human rights, including cultural rights, are universal, indivisible, interdependent and interrelated and recognized the importance of bearing in mind national and regional particularities, as well as various historical, cultural and religious backgrounds.

5. The development of information and communication technologies in the age of globalization could undoubtedly offer potential benefits for the full development of all cultures, as well as for exchanges and mutual understanding among the various cultures and civilizations.

6. However, in the current conditions of neo-liberal globalization, the opposite is happening: the disappearance of languages, cultures and ethnic groups and the imposition of homogenizing, pseudo-cultural patterns that serve as instruments of political and economic domination for the main centres of power in the industrialized countries of the West, particularly the United States of America.

7. The following are some of the factors that contribute to the present state of affairs:

- The structural determinants of subordination, dependence, exploitation and underdevelopment imposed on the countries of the South, which serve to perpetuate and widen the gap between North and South in terms of access to educational, news and cultural media. Most peoples of the South have no access to the new information and communication technologies because they lack the necessary financial resources, know-how, infrastructure and appropriate technologies.

- The present imbalance of power in favour of the developed countries, particularly the hegemonic super-Power, is causing a disturbing monopoly concentration of cultural and news media and technologies. United States companies control over 50 per cent of global film production and distribution, between 75 and 80 per cent of the circulation of television programmes and over 70 per cent of that of video programmes. The United States also controls 50 per cent of communication satellites and 75 per cent of the Internet. This global private monopoly concentration of ownership of the means of cultural production and distribution and its underlying selfish economic and political motives seriously threaten the survival of many cultures in the countries of the South and many peoples and minorities in the North. The risk of a worldwide process of forcible transculturation with the imposition of the United States model, is more serious, dangerous, pervasive and subtle now than in the days when the former colonial Powers imposed their assimilation policies.

- The growing predominance of cultural and news products promoted by the centres of United States capital inevitably results in the globalization of negative traits imposed on United States society, such as the cult of violence, the encouragement of pornography, drug addiction, triviality, racist and xenophobic stereotypes, the promotion of an utterly irrational and unsustainable consumerism, social disintegration and a belief in the supposed superiority of the American way of life and economic, political and social system. At the same time, such products present a censored, distorted and

Manichean view of world history and current events which demonizes those individuals, groups, political systems and ideologies that, nationally and internationally, question and refuse to espouse the neo-liberal dogmas of today's inquisitors.

- The neo-liberal ideology of the current globalization process imposes the all-out mercantilization of cultural goods and services and the individualization of consumption, which increasingly requires the financial solvency of the potential beneficiary of the cultural product, thereby aggravating inequalities and reducing access to culture for a large part, and in many cases the majority, of the population of many countries.

- The cult of the market belittles the aesthetic, ethical, moral, educational and historical values of cultural products and promotes uniformity and standardization in its search to minimize costs and maximize profits. This conflicts with the promotion and protection of culture and cultural diversity, impoverishes cultural heritage in the long term and threatens the very identity of peoples.

- The neo-liberal deregulation of cultural sectors and the mass media leads to uncontrolled privatization and the increasing concentration of media ownership among a handful of individuals. This process is especially detrimental to many developing countries, in that control of the media passes into foreign hands, making it difficult for those countries to apply national policies for the protection and promotion of their own cultures.

- The growing economic impoverishment of most developing countries, as a result basically of the current unjust international economic order and the macroeconomic adjustment plans imposed by global financial centres, places practical constraints on the domestic allocation of resources for the promotion and protection of culture: the issue takes second place when it comes to the allocation of budgetary resources.

8. Given the indissoluble links between culture, politics and ideology, the strategies of hegemony and cultural assimilation imposed by the Western Powers, primarily the United States, form part of their strategies of world domination.

9. The poles of political and economic power of transnational capital are trying to make the world a uniform place by attempting, in a dogmatic and fundamentalist manner, to impose worldwide a political, economic, social and cultural "model" that is alien and unworkable for the majority of humankind, in that it contradicts the wealth of diversity and ignores the particularities and realities of peoples.

10. The Governments of developed countries also apply this strategy of forcible assimilation and denial of cultural rights internally to their minorities, immigrants and indigenous people, and this is causing tensions, conflict and increasingly frequent and virulent outbreaks of xenophobic violence in those countries.

11. It is time that humankind reflected on its history and its current situation. Lack of respect for cultural diversity and erroneous racist, discriminatory and xenophobic ideas about the superiority of races, cultures and nations, which only benefit those who are seeking to achieve economic and political domination by imposing their cultural patterns, their customs and their ideology, have been among the basic causes of tragic world wars and of many national and regional conflicts throughout history.

12. Cultural cooperation presupposes respect for diversity. Interaction enriches each culture and, provided that it takes place on a basis of mutual respect, contributes to the voluntary acceptance of universally shared values. The recognition of universal values cannot be achieved by forcibly imposing on others the patterns of one particular culture or civilization, no matter how powerful and dominant it may be.

13. Uniformity merely impoverishes humankind. Forms of universalism must be reconciled with respect for a wide diversity of languages, cultures, ethnic groups, nations and ways of thinking that allow individuals, communities and nations to have a sense of belonging and identity. To develop culture by ensuring a harmonious blend of universal, regional, national and local values is a difficult, but not impossible, task and one that is essential for guaranteeing world peace.

14. The Government of Cuba has been guided by the foregoing principles in developing the country's cultural policy over the past 42 years.

15. That policy has been characterized, inter alia, by genuine equality not only of opportunities but also of possibilities for all: the production and consumption of cultural and news products and goods has been democratized, the vast network of cultural institutions distributed throughout the national territory is public and cultural goods and services are available to the entire population either free of charge or at a modest price.

16. At present, Cuba is deeply involved in developing and expanding innovative educational and cultural programmes designed to preserve its national identity and make all its citizens better informed about universal culture. These programmes include the following:

- Audio-visual programme to provide a more rounded education through the use of television and video. Under this programme, a television set has been installed in every classroom in every school in the country, including 1,944 rural schools that had no electricity and now obtain it from solar panels. A new television channel has also been set up, devoted exclusively to educational broadcasting.
- A total of 350 video clubs have been set up, more than one in each of the country's 146 municipalities.
- A total of 300 computer clubs have been set up, where children, young people and adults learn how to use the new information technologies and how to create and access web pages,
- A nationwide, television-based "open university" has been set up, offering classes in subjects such as English, French, history, geography, art appreciation and creative writing.
- Pupils in all primary schools are taught how to use computers. All educational centres at all levels now have computer labs where students can use and receive instruction in computers.
- New schools for arts instructors have been set up to ensure that there is one such school in each province. Each year, 4,000 young people enter such schools to train in the visual arts, music, dance and theatre with a view to

becoming arts instructors in educational institutions ranging from the primary to the university level, as well as a wide variety of cultural institutions.

- An additional 1 million colour television sets will have been distributed between 2001 and 2002, for a country whose total population is under 12 million. Of these, 100,000 will be distributed free of charge to schools, hospitals, bus and railway stations, old people's homes, etc., for public use, while the rest are being sold to the general public at cost price, with the possibility of obtaining an interest-free loan to buy one.

17. The Cuban nation, being the product of a blend of various cultures, beliefs and races and having, like few others, had to combat attempts at annexation and assimilation of its identity by the most powerful country in history, situated a mere 90 miles from its shores, values and appreciates the importance of respect for cultural diversity.

18. Cuba, therefore, will continue to promote and defend respect for cultural diversity and to support any effort to that end undertaken within the framework of the United Nations.

Syrian Arab Republic

[Original: Arabic]
[17 June 2002]

1. The Syrian Arab Republic supported the resolution entitled "Human rights and cultural diversity", adopted by the General Assembly of the United Nations on 19 December 2001 as resolution 56/156, out of its belief that cultural diversity and the pursuit of cultural development by all peoples and nations are a source of mutual enrichment for the cultural life of humankind, and taking into account that all cultures and civilizations share a common set of universal values.

2. Being fully aware that each culture has a dignity and value that deserves respect and preservation and that, in their rich variety and diversity, and in the reciprocal influences that they exert on one another, all cultures form part of the common heritage belonging to all humankind. Accordingly, it is necessary to accept cultural, ethnic, religious and linguistic diversity and intercultural and intracultural dialogue as fundamental factors in building bridges for communication between the various cultures and nations of the world, whereas the phenomena of cultural prejudice, fanaticism and xenophobia vis-à-vis other cultures and religions give rise to hatred and violence between peoples and nations throughout the world. The Syrian Arab Republic therefore reaffirms and calls for the implementation of the provisions of the resolution.

B. Replies received from the United Nations system

UNCTAD

1. In 2000, UNCTAD provided an input to the above report on its activities in the area of traditional knowledge. The Plan of Action adopted at the tenth session of UNCTAD provided that UNCTAD should, in full cooperation with other relevant organizations, promote analysis and consensus-building with a view to identifying issues that could yield potential benefits to developing countries and focus on taking

into account the objectives and provisions of the Convention on Biological Diversity and the Agreement on Trade-related Aspects of Intellectual Property Rights, studying ways to protect traditional knowledge, innovations and practices of local and indigenous communities and enhance cooperation on research and development on technologies associated with the sustainable use of biological resources.

2. In October/November 2000, in close cooperation with the secretariats of the Convention on Biological Diversity and the World Intellectual Property Organization (WIPO), UNCTAD organized an Expert Meeting on Systems and National Experiences for Protecting Traditional Knowledge, Innovations and Practices, focusing on trade and development-related issues. The outcome was presented to the UNCTAD Commission on Trade in Goods and Services, and Commodities in February 2001 (full documentation and expert papers are available at http://www.unctad.or/en/special/cldos5.htm).

3. The Commission noted the interest generated by the Expert Meeting and made a number of agreed recommendations to Governments, at the national and local levels and in cooperation with local and indigenous communities to raise awareness of the role and value of traditional knowledge, promote the sustainable use of genetic resources, support the innovation potential of local and indigenous communities, facilitate research on traditional knowledge-based products and services, provide training to local and indigenous communities including women and facilitate the documentation of traditional knowledge as well as to promote the commercialization of traditional knowledge-based products and services with an emphasis on equitable benefit sharing with local and indigenous communities, and implement national legislation for the protection of traditional knowledge. The Commission also made recommendations at the international level to promote training and capacity-building to effectively implement protection regimes for traditional knowledge in developing countries, in particular in the least developed countries; promote fair and equitable sharing of benefits derived from traditional knowledge in favour of local and traditional communities; encourage the World Trade Organization to continue the discussions, on the protection of traditional knowledge; exchange information on national systems to protect and to explore minimum standards for an internationally recognized sui generis system for protection of traditional knowledge.

4. The Commission recommended that UNCTAD, within its mandate, as defined in paragraphs 106 and 147 of the Plan of Action, should conduct analytical work and organize regional workshops to exchange national experiences and examine strategies on traditional knowledge-related issues, in cooperation with WIPO, the Convention on Biological Diversity and regional organizations; develop further its TrainforTrade module on Traditional Knowledge, Trade and Development; support, in cooperation with the World Health Organization (WHO) and other pertinent organizations, initiatives taken by interested developing countries for capacity-building to identify means to protect and promote further development of traditional medicine, taking into account environment and biodiversity fields; assist upon request, member States and indigenous and local communities in exploring policies to harness traditional knowledge for trade and development, including through the United Nations Environment Programme (UNEP)-UNCTAD Capacity-Building Task Force (CBTF) on Trade, Environment and Development and the Biotrade Initiative; assist, in cooperation with relevant international organizations, including the International Trade Centre, developing countries, where appropriate, with the

commercialization of traditional knowledge-based products, including the creation of niche markets for such products; assist interested developing countries in exploring ways to protect traditional knowledge, recognizing and supporting the ongoing activities at WIPO; and publish the papers submitted to the Expert Meeting, including on the Internet.

5. In line with the recommendations of the Commission, and in close cooperation with the Government of India, UNCTAD recently organized an International Seminar on Systems for Protecting and Commercializing Traditional Knowledge (TK) (New Delhi, 3-5 April 2002). Government-nominated representatives from 14 countries and some 100 Indian participants and representatives of international organizations discussed commercialization of traditional medicine, systems for protecting traditional knowledge at the national level, and the international dimension of traditional knowledge protection, including possible components of an international sui generis system. Participants at the seminar adopted a communiqué agreeing that, while the national sui generis systems do provide the means for protection of traditional knowledge in the national jurisdiction, such systems would not be adequate to fully protect and preserve traditional knowledge. They therefore concluded that there was a need to provide international recognition to such national level systems for the protection of traditional knowledge and recognized the need to develop a framework for international recognition of national systems, customary law and others for the protection of traditional knowledge including diverse sui generis systems. Some of the possible components of such a framework were identified in the seminar, which would not only prevent misappropriation but also ensure that national-level benefit-sharing mechanisms and laws were respected worldwide.

6. This was found to be particularly relevant and urgent in the context of the ongoing work programme pursuant to the Ministerial Declaration of the Fourth Ministerial Conference of the World Trade Organization, held at Doha in November 2001. Further work should also be undertaken by intergovernmental organizations, including UNCTAD, on protection and commercialization of traditional knowledge with a view to promoting its sustainable use.

7. In February 2000, at the tenth session of UNCTAD, member States decided to address the protection of traditional knowledge as part of the work of UNCTAD in the area of trade and environment. In UNCTAD, the emphasis has been on exchanging national experiences on policies and measures to protect traditional knowledge in a broad sense and on identifying policies to harness traditional knowledge for trade and development. Since the tenth session of UNCTAD, there have been a number of activities — both intergovernmental and technical cooperation.

8. In October 2000, member States of UNCTAD convened an Expert Meeting on Systems and National Experiences for the Protection of Traditional Knowledge, Innovations and Practices. Over 250 experts from 80 countries participated, including representatives of Governments, indigenous groups, non-governmental organizations, intergovernmental organizations, academia, private companies and international agencies. Some 50 papers on country experiences were presented, most of which are now available on the UNCTAD web site (http://www.unctad.org/trade_env). These papers have been edited and revised and will be published in book form this year.

9. In February 2001, the UNCTAD Commission on Trade in Goods and Services, and Commodities adopted agreed recommendations to Governments, to the international community, and to UNCTAD. UNCTAD, in cooperation with relevant intergovernmental organizations, was called upon to undertake a number of activities, including to:

- Conduct analytical work and organize regional workshops to exchange national experiences and examine strategies on traditional knowledge-related issues.
- Assist member States and local and indigenous communities in exploring policies to harness traditional knowledge for trade and development.
- Assisted interested developing countries in exploring ways to protect traditional knowledge.

10. In response to these recommendations, a capacity-building project on "Harnessing Traditional Knowledge for Development and Trade" is under development. It is also envisaged to include capacity-building on traditional knowledge as part of UNCTAD work on post-Doha capacity-building.

11. Traditional knowledge has been given special attention in ongoing and recently completed trade, environment and development capacity-building projects, particularly the project funded by the Department for International Development (DFID) on enhancing research and policy-making capacity in 10 developing countries, as well as BIOTRADE and UNCTAD/United Nations Development Programme (UNDP) country projects. Traditional knowledge is also a main topic considered by the UNCTAD/ICTSD capacity-building project on trade-related aspects of intellectual property rights and development. A module on *Harnessing TK for Development and Trade* has been added to the TrainforTrade and CBTF Trade, Environment and Development training course series.

12. In April 2002, the Government of India and UNCTAD convened an International Seminar on Systems for the Protection and Commercialization of Traditional Knowledge, in New Delhi. Representatives from Brazil, Cambodia, Chile, China, Colombia, Cuba, Egypt, Kenya, Peru, the Philippines, Sri Lanka, Thailand, Venezuela and India, and a number of international experts and intergovernmental organizations expressed their views. Issues covered included the commercialization of traditional knowledge, exchange of national experiences of systems for protection of traditional knowledge, including sui generis systems, and the international dimension of traditional knowledge protection. The papers and presentations from this meeting are available on the UNCTAD web site. A parallel civil society event was also held.

13. In the communiqué issued by the meeting, participants expressed the need for understanding the viability of various instruments including national sui generis systems of protection and their recognition at the international level. They agreed that commercialization of traditional knowledge-based products and services, where appropriate, should be promoted with an emphasis on equitable benefit-sharing with local and indigenous communities and with their prior informed consent. Particular attention should be paid to the sustainable use and management of biological resources in the process. The participants recommended that their countries work together in various intergovernmental forums, particularly the Convention on Biological Diversity, the Food and Agriculture Organization of the United Nations

(FAO), WIPO, the World Trade Organization, and UNCTAD, to develop an international framework for the recognition of national systems of protection of traditional knowledge, including diverse sui generis systems. UNCTAD will make the communiqué available to this meeting.

ILO

1. The International Labour Organization (ILO), while having no direct mandate in the cultural field, is a value-based organization built on the conviction that all human beings, irrespective of their race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity. Given that race, religion and sex are indeed central components of one's cultural identity, ILO is in a position to make important contributions to promoting human rights and cultural diversity. As a standard-setting organization, ILO and its membership have at their disposal a normative framework that respects and promotes cultural diversity, tolerance and equality in the world of work. ILO standards emerge through a broad-based and inclusive process in which government, workers' and employers' representatives from different cultures and religions participate.

2. The implementation of the ILO standards is accompanied by assistance and supervision in a manner sensitive to cultural diversity. The membership of the Committee of Experts on the Application of Conventions and Recommendations, which is one of the supervisory bodies of ILO, is drawn from all parts of the world, in order to allow the Committee to enjoy first-hand experience of different social, economic and legal systems. The Committee on the Application of Standards of the International Labour Conference provides a forum for Governments, as well as workers' and employer' organizations, to discuss standards-related matters against the culturally diverse and inclusive background of its membership, including the application of standards in countries from all regions of the world. In addition, ILO has developed a comprehensive field structure (Multidisciplinary Teams) which are an effective tool with which to assist in the realization of ILO objectives in the various cultural environments.

UNESCO

1. The UNESCO Universal Declaration on Cultural Diversity and the main lines of an action plan were adopted by the 31st session of the General Conference in November 2001. The text is based on a great many sources of informed discussion, including the report of the World Commission on Culture and Development entitled "Our Creative Diversity" (UNESCO 1996), the Plan of Action adopted by the Intergovernmental Conference on Cultural Policies for Development, held in Stockholm in 1998, the debates of the two round tables of Ministers of Culture convened by UNESCO in 1999 and 2000, and inputs from regional and international organizations. The Declaration acknowledges the complex landscape of cultural difference. It argues that cultural diversity should be safeguarded because it is inseparable from the respect for human dignity, human rights and fundamental freedoms, particularly the rights of groups that are disadvantaged or victims of discrimination. The defence of cultural diversity "implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples" (article 4); but it also underlines the fact that cultural diversity must not be allowed to serve as a pretext for infringing on

fundamental human rights or for promoting cultural relativism. The Declaration aims at avoiding segregations and fundamentalisms that in the name of cultural traditions, make sacred differences and transgress the principles of the Universal Declaration of Human Rights. Article 5 of the Declaration insists on the importance of the interaction between cultural diversity and human rights, particularly in the field of education, protection of identity and promotion of creativity. The item of the main lines of an action plan invites member States and UNESCO to make further headway "in understanding and clarifying the content of cultural rights as an integral part of human rights". The new UNESCO Strategy on Human Rights includes this priority in order to deepen the definition of cultural rights and to promote their protection.

2. Within the framework of the implementation of the Declaration and its Plan of Action, UNESCO is developing a new strategy for helping its member States, the international community and civil society in general to achieve a better understanding of cultural diversity and to foster intercultural dialogue. Respect for diversity must guide and inspire the elaboration of new mechanisms that favour cultural pluralism, so that equity and development can become a reality for everyone, at the local, national and regional levels. This strategy forms part of the UNESCO programme of action aimed at countering intercultural tensions, which most often arise from discrimination and violations of human rights. Efforts are currently under way to develop pluralism and encourage societies founded on a conception of "living together". The seminars or colloquiums organized by UNESCO examined the positive effects of cultural diversity and intercultural dialogue and the risks associated with pluralism as an agent of division and discrimination. UNESCO has undertaken actions to help people who are often victims of marginalization to preserve their cultural identities and have them more generally recognized. Certain publications have become precious sources of information on the means available for preventing discrimination. The joint re-edition in 2002 of the seminal works of Claude Lévi-Strauss (*Race and History* and *Race and Culture*) is an example of efforts to promote the interlinkage between human rights and cultural diversity. Within the framework of the International Decade of the World's Indigenous People, the Organization, as required by its Programme and Budget 2002-2003 (Main line of action 1: Construction of cultural pluralism and strengthening of action in favour of indigenous peoples), continues to encourage interdisciplinary exchanges between indigenous and non-indigenous experts geared to promoting the recognition, safeguarding and revitalization of indigenous cultural resources and identities and, securing the sustainable development of the communities concerned. In line with items 3 and 14 of the Plan of Action of the UNESCO Universal Declaration on Cultural Diversity, the Organization considers it a matter of priority to encourage efforts to stabilize and revitalize the cultural identity of displaced, fragmented and stigmatized indigenous communities. It recognizes the importance of giving them the chance to recover their dignity and to be free to transmit to future generations their own knowledge, values and ways of life. UNESCO strives to come closer to indigenous realities by reinforcing existing links and synergies between its various fields of competence, and seeks to encourage the adoption of national cultural policies that fully respect the cultural resources and values of indigenous people and acknowledge their cultural rights. As such, it supports operational projects at work in the field in Africa, Asia-Pacific, Latin America and North America. The indigenous cultural resources and values — when managed with, by and for the well-being of the

community — represent the raw materials of sound and sustainable development "understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence" (article 3 of the UNESCO Universal Declaration on Cultural Diversity).

3. A better recognition of the interaction between human rights and cultural diversity will foster the concept of multicultural citizenship which falls within the broader framework of safeguarding cultural identity, diversity and pluralism within individual States. It is important to recognize that cultural pluralism is one of the cornerstones of democracy since "it gives policy expression to the reality of cultural diversity".